

A SHORT ACCOUNT OF THE MISSIONS
UNDER THE CHARGE OF
THE FATHERS OF THE SOCIETY OF JESUS
OF THE
MALABAR PROVINCE IN THE EAST INDIES
WRITTEN TO
THE MOST REVEREND
THE FATHER GENERAL OF THE SOCIETY
IN THE YEAR 1644.

TRANSLATED EXTRACTS OF LETTERS

FROM THE

ANCIENT PROVINCE OF MALABAR, S. J.

The following translations of extracts of documents giving an official account of the labours of the Jesuits in the ancient Jesuit Province of Malabar cannot but be of interest to our readers. For the authenticity of these papers we can vouch, as the copies from which the translations have been made are in our possession and are photographs of the original records in the archives of the Society. These papers have never been published before, and will therefore be the more interesting. They give an account of the actual state of the Missions entrusted to the Malabar Province of the Society of Jesus in the middle of the XVII Century.

In A.D. 1601, the Society's Province of Goa had been divided into two and the southern portion erected into the new Province of Malabar with its headquarters at Cochin, while Goa remained the headquarters of the northern portion which continued to be known as the Province of Goa, and to it were attached the missions of Abyssinia and those in the territories of the Great Mogul. The document we now publish is entitled "A short account of the missions under the charge of the Fathers of the Society of Jesus of the Malabar Province in the East Indies, written to the Most Reverend the Father General of the Society in the year 1644," and proceeds, in the words of the Father Provincial, thus:

Notwithstanding we send to Your Paternity every year in the *Annual Letters*, as we shall do this year also, a relation of the fruit with which God our Lord has been pleased to bless the

labours of your humble sons in this Province, it is my intention to send you this short account of the Missions. In this, I shall not relate how ours are employed in the various ministries of the Society, in the colleges and cities of this Province both among the Portuguese and the Native Christians, preaching, confessing, teaching in the schools, not only in the higher faculties, but teaching children to read and write, giving the Spiritual Exercises of our Holy Father to all who desire to be benefited by them to the great consolation of their souls, establishing sodalities among students and Topasses* who are natives of this country, visiting prisons and hospitals, instructing the rude and ignorant in the public squares and children in Christian doctrine, accompanying soldiers in their expeditions by land and sea to confess and encourage them, reconciling enemies, consoling the afflicted by means of gentle persuasion, bringing back into the right path those who have strayed therefrom, helping the sick to die well and assisting them in their last hour, and comforting criminals undergoing the penalty of their crimes. On these things and the like I shall not speak as they belong more properly to the *Litterae Annuae*. All that I propose to do is to give Your Paternity a short notice of the several Missions, in charge of the Fathers of this Province together with their order, the number of Fathers working in them, the number of churches they have built with the names of their Patron Saints and the districts to which they belong†, the number of Christians, not being new converts, in spiritual charge of the Fathers, the number of children who are taught Christian doctrine daily in the churches, a work that has to be done with the greatest care and attention, understanding, as we do, how very important it is to rear these young and tender plants well.

Five reasons have prompted me to give Your Paternity this notice of the Mission with full particulars.

The first is that I imagine Your Paternity will experience great consolation from the information.

* *Topasses* was the name given by the Portuguese to Eurasians.

† Or, perhaps, the extent of their parochial jurisdiction.

The second is that it seems to me that this notice will prove a great help to Your Paternity in directing and governing us from so far.

The third, that not only will the Fathers and Brothers, to whose notice this account may come, be induced to persevere in their desire to come and help us, but that their numbers will be increased to the greater glory of God and of His Most Holy Name.

The fourth is to let you know the great difficulty the Provincials of this Province experience in visiting it every year.

The fifth, that in the catalogue of the Provinces, which the Society possesses and in that of the Malabar Province, may be mentioned all the residences belonging thereto. And to speak quite candidly to Your Paternity, I confess that the chief motive I have in making this short account is that it may prove to be to the glory of the Society to which we are all under so many obligations.

COLLEGE OF COCHIN.

In the College of Cochin there is a Father who is called the Father of the Christians,† whose duty it is to take charge of the catechumens and, among them, of such heathen as come to us from the interior for baptism. This Father it is, who, after carefully instructing them in the truths of our holy Faith, baptizes them. The number of these will be annually between 40 and 50. After they have been baptized, it is his care to try and provide them with some means of livelihood, so that they may be able to support themselves among the other Christians. This office of Father of the Christians is conferred by His Majesty§ together with a certain annual sum of money (*ordinaria*) which is destined for the support of the catechumens until such time as they have been baptized. This Father of the Christians has also to visit the destitute and more especially to endeavour to

† In every station one of the Fathers had exclusive charge of the Native Christians and was called the Father of the Christians.

§ The king of Portugal.

procure liberty for the youths who have been reduced to slavery, whenever they come and ask him to do so. This College of Cochin has also four residences of the Mission depending on it in which four Fathers habitually reside. This year, however, there are only three. The residences are as follows.

RESIDENCE OF TANOR.

Twenty-four leagues to the north of Cochin and along the sea-beach is the residence of Tanor. The Patron or Titular of the church is Our Lady of the Assumption. There are 100 Christians at Tanor of which number 20 are children who daily attend the church to learn Christian doctrine. Attached to this residence is the church of Perperiangari in the kingdom of Chale, two leagues from Tanor. The Titular of this church is Our Lady. There are 10 Christians.

RESIDENCE OF CALICUT.

From Tanor, at a distance of six leagues further north, along the sea-shore, stands the residence of Calicut. The Titular of the church is Our Lady. There are 30 Christians. In the last para I said that the church of Perperiangare (*sic*) was in the kingdom of Chale; in this latter city we formerly had a church but we have it no longer. We also had a church at Panane, five leagues from Tanor in the direction of Cochin, when the King Zamorin, to whom it belongs as well as Calicut, had his headquarters here. The main object of a Father being stationed in these residences is to maintain friendly relations between these kings and the State,¶ rather than any hope of spiritual good, for they are mostly among the Moors.** Our Fathers have been told that in the direction of Calicut, in the inland part of the country near the mountains, there is a caste of heathens, very rude, who do not worship idols, called Todres.†† The Fathers

¶ The State means here, Portugal.

** The Portuguese used to call Muhammadans, Moors, the name by which Muhammadans were commonly known also by the English in the early days of British possession.

†† The Todas are here referred to. Father James Fenicio visited them in 1604 and has related his experiences in a letter that has never yet been published but which we hope to print in a future number.

took measures to visit them, and one of the Fathers went there, but the cold was so excessive and the people so scattered through the forests that he was unable to endure it and returned. Although I say it is six leagues from Tanor to Calicut and the distance is so short, we have no less than three churches within that space, on the territories of these kings. It is to be noted that on the shore they are very close to one another, but their territory inland is very extensive. The King of Chale owns a smaller State and fewer people than the Zamorin of Calicut.

RESIDENCE OF CAREARAPALY.

Five leagues from Cochin, along the shore to the south, is the residence of Carearapaly in the kingdom of Muturte, now-a-days subject to the King of Cochin. The Titular of this church is The Holy Cross. There are 500 Christians. This residence has another church annexed to it, that of Manicorte, which stands at one league's distance on the way to Cochin. Its patron is St. George and there are 150 Christians.

RESIDENCE OF ST. ANDREW.

Two leagues before reaching Carearapaly is the residence of St. Andrew in the same kingdom, and it is the more important of the two, having for its patron the holy Apostle of that name. There are 1500 Christians, and 300 children daily attend church for instruction in Christian doctrine. Attached to this residence are two other churches along the same shore: two leagues from St. Andrew is Catur, the patron of which church is St. Michael with 300 Christians. Two leagues further on, is Tumboly with 150 Christians, and the patron of the Church is Our Lady. The total number of Christians belonging to these four residences; and therefore to the College of Cochin, is 2740.

COLLEGE OF CRANGANOR.

At a distance of seven leagues north of Cochin and somewhat away from the sea is the College of Cranganor. In this fortress lives the Archbishop of the Serra.†† This College

†† *Serra*, in Portuguese, means mountain. The Archbishop of Cranganor in charge of the St. Thomas' Christians was also called the Archbishop of the Serra.

possesses two residences and sends Fathers to give missions throughout the whole country of the Serra (or St. Thomas Christians.) For this purpose there are six Fathers attached to the College who are very zealous and devoted in the work of souls. This Mission (to the St. Thomas' Christians) covers a territory 40 leagues in length and 18 in width. I am told it counts 92 churches, the parish priests of which are clerics belonging to the same caste of the Christians of St. Thomas, whom they call *Catenares* or, by a corruption of the word, *Cassanares*. Belonging to these churches there are about 80,000 Christians, all dispersed in the dominions of pagan kings and chieftains. The Fathers are constantly employed going through the country giving missions now in one, now in another of these churches. From these missions follow great spiritual advantages to these Christians. The first care and occupation of a Father on reaching one of these churches †† is to teach Christian doctrine to the children, to give instructions to the adults, to hear confessions and give Holy Communion to those who are fit to receive it, to impart to them the Indulgences which they have received from the Holy Father for that purpose, to help in celebrating the feasts in their churches by means of autos §§ and representations (theatrical) which they compose for them in their own language and teach their children, a thing of which the parents are very proud. They also make peace among those who are at variance; even, if necessary, they reconcile them with the pagan kings or lords of the territory in which they live. In order the better to obtain the desired fruit of their labours, the Fathers accommodate themselves to the food of the Christians and to the fasting days customary among them. Now on fasting days they eat neither meat nor fish ¶¶. In remote places, the Fathers dress in white because this kind of dress suits them better.

†† Church stands here for parish or a centre of Christians.

§§ *Auto* means a deed: in Spanish and Portuguese, this word means religious dramas or plays.

¶¶ The Father points out that it was very hard sometimes to fulfil all his apostolic obligations on the scanty fare of a fasting day.

RESIDENCE OF CHANOTA.

Two leagues from Cranganor but inland or, to speak more correctly, up the river,—for here begins that well-known fresh-water river of Mangarte,—stands the residence of Chanota, another name for which is Terra Nova, or again Vaipicota. The Titular of the church is The Exaltation of the Holy Cross§. There are 250 Christians. The Father in charge of this residence is at the same time Rector of the Seminary, which is close to the church. In this Seminary are received the sons of the Christians of St. Thomas. They learn there the Syriac language which is taught by the Rector of the Seminary himself, with a view to their being ultimately ordained priests, for Mass is said in Syriac. The formation of these Seminarists, who are called Chamases, is a very laborious one. There is in this residence a sodality to which belong ecclesiastics and seculars, that is to say, Catenares and Mapoles (Mapillais), clerics and others of the same caste of Christians of St. Thomas. They meet every Sunday in their church and fulfil all the obligations of their sodality, which are Confession, Communion and other exercises of piety. The Seminarists learn not only Syriac but also Holy Scripture in the same language. Every Saturday they receive conferences on subjects of Faith, the administration and reception of the Sacraments, on devotion to Our Lady and the Saints, generally concluded by an exhortation. The Seminarists who are not yet in Holy Orders recite every morning Christian doctrine while those who are in Orders go at 5 A. M. to say Matins in the church and in the evening Vespers and Compline. At night, before retiring to sleep, they say all together the litanies of Our Lady, or of the Most Blessed Sacrament. The Blessed Sacrament is reserved in a small chapel, and there they make their examen of conscience and then retire for the night.

RESIDENCE OF PALIPORTO.

The residence of Paliporto is situate five leagues distant from Cochin in the direction of Cranganor. The Father of the residence is also in charge of the captain and soldiers of the Portuguese

garrison stationed there. The Patron of the church is Our Lady of the Snows. There are 300 Christians; 50 children go daily to church for instruction in Christian doctrine. The district to which these Christians belong is three leagues wide. The total Christians of these two residences attached to the College, and of which the Fathers are the parish priests, is 450, exclusive of the St. Thomas' Christians to whom the Fathers give missions, and who, as I have already said, number about 80,000.

COLLEGE OF COULAO*.

Going from Cochin to the south, along the sea-shore, we find the fortress of Coulao, where we have a college called on that account the College of Coulao. This College is in charge of all the Christian establishments of the coast of Travancore, as far as the celebrated Cape Comorin, or more properly *Caniacomari* (sic), which means the *Virgin Daughter*.† The heathen of this country have built at the extremity of this promontory, a house of worship or temple to a virgin, on account of the victory she reported over a fabulous and powerful giant whose head bounded into the sea, whilst his body remained on land, where it was changed into the famous rocky chain of mountains called the Ghats which end there; the head was also changed into a huge rock which, they say, lies now in the sea at the extremity of that Point.

There are in that mission, 8 Residences occupied by as many Fathers; from Coulao to Cape Comorin the distance is 25 leagues. The Fathers have much to labour in that country, as the people are naturally rude, little obedient to the Church, having recourse to the authority of the pagans to whom they pay bribes; whence it follows that they are not altogether pure from idolatrous ceremonies and customs. Formerly the Fathers, in order to keep them in check, obtained from king D. Sebastian, provision that the captain of Coulao should not deliver sea-charts (or bills) to the Christians of Travancore who trade by sea, unless they produced a paper from their own Father, testifying that they were subject to such a church and deserved that

* Coulao is Quilon in Travancore. The natives say Collam (கொல்லம்).

† கக்கியராமரி.

the bill they asked for, be granted to them : and this is in force even now. This reminds me that one of the Fathers who were labouring on this coast once remarked to St. Francis Xavier, that he did not trust himself to those Christians, because they were such as we have described them just now ; then the saint replied that he should bear them, considering this to be the Purgatory which God wished him to make in this life.

Such is the coast of Travancore. To the ordinary sufferings of these Fathers must be added the labour arising from the churches annexed to the Residences, inland, at a distance of 4 leagues, in the sand, where walking is exceedingly painful.

RESIDENCE OF UPPER COULAO.

This Residence is nearly one league distant from the fortress of Coulao. The patron of the church is Our Lady of Remedies. There are 868 Christians ; 120 children go daily to church to learn the sacred doctrine ; 25 attend the school. This Residence has the following annexed churches : Paymal, one league from Upper Coulao ; the patron is St. John the Baptist. There are 175 Christians ; 25 children go daily to church to learn the sacred doctrine. Half a league from Paymal is Mainaru ; its patron is Santiago* ; 70 Christians ; 20 children go daily to church for the Christian doctrine. Three leagues from Upper Coulao is Canharacotta ; patron, St. Anthony ; 145 Christians ; 25 children go daily to church to learn Christian doctrine. Three leagues from Upper Coulao is Calare ; patron, St. Francis Xavier ; 240 Christians ; 40 children go daily to church for the Christian doctrine. Total of the Christians of this Residence§ ; of the children—in the catechism 220, at school 25.

RESIDENCE OF MAMPULIM (*Mampally*).

At a distance of five leagues from Coulao along the sea-shore is the residence of Mampulim. The patron of the church is the Assumption of Our Lady. There are 540 Christians ; 40 children daily attend Christian doctrine ; 20, the school. Annexed to this

* St. James the Great.

§ Here is a blank, the writer having forgotten to make the total. It should be 1498 ; and that of the children 230.

Residence are the following churches in a district of 12 leagues : Angediga* : patron, St. Peter ; 150 Christians. It is very difficult to cultivate them as they live among Moors and are related to them. Tanepandel : patron of the church, Santiago ; there are 245 Christians ; 50 children come daily to church for Christian doctrine. Puducuruchi : the patron of the church is St. Michael ; there are 220 Christians ; 30 children go daily to church for catechism. Naremugam : the patron of the church is St. Mary Magdalen ; there are 210 Christians ; 20 children go daily to church for Christian doctrine.

The total of the Christians belonging to this residence, is 1365 ; of the children going to catechism, 240† ; to school, 20.

RESIDENCE OF REYTORA.

Five leagues from Mampulim, down the sea-shore is the Residence of Reitora. The people of this residence always gave much trouble to the Fathers, because they were powerful and rich ; but now-a-days they are nearly ruined and therefore the Fathers are able to maintain peace and friendship among them. The Patron of the church is St. Anthony. There are 680 Christians. At first there were many more. 200 children go daily to church to learn catechism ; 30 attend the school. To this Residence are annexed the following churches, throughout a five leagues district, three to the North and two to the South. Brinjam : the Patron is the Assumption of Our Lady ; here are 20 Christians. Canantorrey : patron St. Peter ; 190 Christians ; 30 children daily attend catechism. Veticaru* : patron, the Mother of God ; 175 Christians ; 25 children go daily to catechism. Choramancarei : patron, St. Bartholomew ; 210 Christians ; 60 children daily attend Christian doctrine. Tumba : patron, St. John the Baptist ; 160 Christians ; 35 children daily attend catechism. Veticaru : patron, St. Andrew ; 160 Christians ; 40 children daily go to catechism.

* Anjengo, from Anju-Tengu, the five Cocoonut trees.

† The total of children is only 140.

* I suppose the name is Veticadu. Our ancient missionaries generally translate the Tamil letter ூ by r.

The total of the Christians of this residence is 1595; of the children going to catechism 390; to school, 30.

RESIDENCE OF PUDUTURREI.

Three leagues from Brinjam further down the sea-shore, is the residence of Puduturrei, in which district are the churches annexed to it. The patron of this church is St. John the Baptist, with 200 Christians; 50 children come daily to church for catechism. The churches annexed to this residence are the following:—Tutur: patron, St. Thomas, with 350 Christians; 50 children attend daily the Christian doctrine in the church. Adichen Turrei: patron, St. Anthony; 250 Christians; 30 children attend catechism daily. Talevalei: patron, The Nativity of Our Blessed Lady*; 200 Christians; 40 children go daily to church for catechism. Paritur: patron, St. Mary Magdalen; 60 Christians; 6 children learn the Christian doctrine. Conar: patron, St. Bartholomew; 330 Christians; 60 children learn catechism. Puluvali: patron, Santiago; 125 Christians; 15 children go to catechism. Necatancarê, two leagues in the inland, 60 Christians. Parreichal, two leagues in the inland; 15 Christians. Total of the Christians in the residence of Puduturrei, 1490; children, 251.

RESIDENCE OF COLLECHE†.

Two leagues further beyond Puduturrei is the residence of Colleche, of which the area is of two leagues. Colleche: patron, the Purification of Our Blessed Lady; 437 Christians; 20 children attend the Christian doctrine. This residence was once the chief residence of Travancore; but now-a-days it is much reduced.

Annexed Churches.

CHURCHES.	PATRON.	CHRIS- TIAN.	CHIL- DREN.
Vaniacuri	Santiago	115	34
Corrumbany	St. Ignatius	270	50
Mirara The Great	The Holy Ghost	313	60

* Feast, 8th September.

† This place is now called Collachel.

CHURCHES.	PATRON.	CHRIS- TIAN.	CHIL- DREN.
Mirara The Little	The Holy Trinity	314	80
Iniam	St. Helen	500	20

Total of the Christians of Collache, 1949; of the children attending Christian doctrine, 264.*

RESIDENCE OF CARIAPATAM.

From Colleche to Cariapatam the distance is two leagues the area of which residence is three leagues.

CHURCHES.	PATRON.	CHRIS- TIAN.	CHIL- DREN.	To School.
Cariapatam	SS. Peter and Paul	872	73	12

Annered Churches.

Puduur	St. Lucia	207	40	...
Mecham	All Saints	244	45	35
Topo	Assumption of Our Lady	340	27	...

In two inland villages belonging to Topo, there are 30 and 25 Christians respectively. The total of the Christians in the Residence of Cariapatam is 1718†; of the children attending catechism, 185; of the children going to school, 47.

RESIDENCE OF PAKIAMANGALAM.

This residence is further south of Cariapatam by ‡ leagues; its district extends to the famous Cape Comorin, a distance of four leagues.

* The total given in the original is 2329 and 344, instead of 1949 and 264, respectively. The name of some village might have escaped the notice of the copyist.

† Here again the total given by the writer is 1698 instead of 1718.

‡ The number of leagues has been forgotten.

CHURCHES.	PATRON.	CHRIS- TIAN.	CHIL- DREN.	To SCHOOL.
Pakiamangalam	The Nativity of Our Lord	640	65	9
<i>Annexed Churches.</i>				
Periavar (Periavur ?)	St. Anthony	460	40	3
Palam	St. Mathew	370	35	6
Manamecury	St. Andrew	660	50	10
Covalam	St. Catherine	513	40	6
Cape Comorin	Our Lady of Delight	364	40	3

The total of the Christians belonging to the residence of Pakiamangalam is 3007; of the children going to church for catechism, 270; going to school, 37.

The church of Cape Comorin is dedicated to Our Lady of Delight, for it was a pleasure, and not a small one, for St. Francis Xavier to land for the first time in Cape Comorin and to throw the foundation of the conversion of so many heathen,—a thing which afforded no less joy to the Angels of heaven, when these people lamented their past errors.

RESIDENCE OF COTTAR.

Two leagues from Pakiamangalam towards the inland country is the residence of Cottar. The first church built there was a mud one, and had for its patron the Saviour. But Our Lord established also St. Francis Xavier as the saviour of those heathen, granting to him not only a place to dwell in, but also the power of working miracles, such as he has been and is still working in our own days; for which cause he is venerated not only by the Christians, but also by the Gentiles, as both classes of people obtain the object of their prayers in this holy House.

The church is of stone. The patron Saint is St. Francis Xavier. It is a place of great devotion and universal reverence. Last year was placed in it a monstrance gilt, having on one side the relics of the patron of the church, and on the other those of our holy Father St. Ignatius. It is but just that the bones of both be

put together after death, since their hearts were so united in life; and that the father should rejoice in the glory of so prodigious a son, who, when alive, held his father to be a Saint, calling him Blessed. The area of this parish is one league and a half.

CHURCHES.	PATRON.	CHRISTIANS.	CHILDREN.
Cottar	St. Fr. Xavier	530	30

Annexed Churches.

3 leagues from Cottar, northwards, in the mountains Matandanalur	St. Sebastian	* 350	...
2 leagues from Cottar, westward is Alur	St. Nicholas	200	40
2 leagues to the west of Alur is <i>Calculam</i> City where resides the King of all the Travancore coast.	The Conception of the B.V.M.	260	30

Half a league to the south of Calculam is Travancore, the city that gives its name to the kingdom and to the coast. The patron of this church is the Assumption of Our Blessed Lady. There are 280 Christians spread over an area of one league. Children who go to the doctrine, 25. It is difficult in the extreme for the Father in charge of this station to attend to his flock, as they are dispersed in so many villages, and in mountainous tracts. Total of the Christians belonging to Cottar, 1720; children of the catechism, 125. Total of the Christians in Travancore depending on the College of Coulam, 14702; children going to catechism, 2026; to school, 112.

* These 350 Christians are said to be scattered in 12 pagan villages, within an area of 5 leagues.

COLLEGE OF TUTICORIN AND THE FISHERY COAST.

From Cape Comorin, turning to the left one comes to the Fishery Coast, which makes a curve beginning at Cape Comorin and ending at the famous Pagoda of Ramanancor, the Rome (so to speak) of this pagan land. This coast extends to the east, and from one end to the other of the bay, the distance is over 43 leagues. In the middle of the bay stands the College of Tuticorin, the heart of all these Residences. All the Christians are Paravers, with the exception of a few near Ramanancor, who belong to the caste of Palavalis; but all behave as brothers. In this Christian Mission of the Fishery Coast, there is scarcely any trace of paganism. The Christians are firm in their faith and in the knowledge of God. They have been very well formed: this is due to a large extent to the care the Fathers took, many years ago, to reduce the number of small villages, and to gather the Christians in seven principal centres. This was not done without trouble. The churches were built of very fine stone; supplied with good sacred vestments, a big monstrance, a gilt silver chalice and silver censers; for these Christians do not mind spending much for their churches, and for the celebration of their feasts. The devotion of the women in hearing Mass is remarkable; every day the churches are full, as on days of obligation. The men themselves are not wanting in this devotion, though they do not come in so large numbers. Great are the love, respect and confidence that these Christians bear to the Fathers, generally speaking. Nor does it go against this assertion, to say that some 20 years ago, or more, four or five men prosecuted the Fathers with the help of the Gentiles and of the Portuguese, having recourse to all kinds of diabolical inventions and atrocious calumnies, which they preferred against them, because they understood that the Fathers would never connive at certain most grave disorders of which these men were guilty, as was clearly proved. These men defend themselves by bribes they give to the Gentiles, as well as to the Portuguese and to the officers of the King, and resort to means attended with most serious consequences. And because the things they reproach the Fathers with had some appearance of

truth, they write them to distant places in the name of all the Christians. It looks as if God our Lord wanted to give to the Fathers this occasion of suffering, so this will end when it pleases God. This mission has 12 churches where 12 Fathers reside.

RESIDENCE OF PERUMANEL.

Two leagues from Cape Comorin, in the inland, is the residence of Perumanel; the Patron of which is the Visitation of Our Lady. There are 600 Christians; 50 children go daily to catechism.

Annexed churches; two leagues from Perumanel, to the east.

CHURCHES.	PATRONS.	CHRISTIANS.	CHILDREN.
Hiringakarey (Edindagarey)	St. Peter & St. Paul	200	30
A league further from Hiringacarey is Tutan- curim*	St. John the Baptist	300	30
Inland, 8, 5, 4, 3, 2 and 1 league distance are		400	dispersed
Christians.			

RESIDENCE OF TALAI (*Taley*)†.

Eight leagues from Perumanel, to the East, is the residence of Talai, where two villages are united, and so there are two Patrons of the church.

CHURCHES.	PATRON.	CHRISTIANS.	CHILDREN.	TO SCHOOL.
Talai	St. John the Evangelist and St. Stephen	more than 1200	120	15
Uvari, 2 leagues to the west	St. Andrew	above 400	40	
Inland, in a pagan village one league distant		300		

* Now Kuttankudi.

† Now Periataley.

CHURCHES.	PATRON.	CHRIS- TIAN.	CHIL- DREN.	TO SCHOOL.
Inland, in another vil- lage, three leagues distant	...	30	...	...

RESIDENCE OF MANAPAR (*Manapad.*)

Two leagues further to the east is the Residence of Manapar. The Patron is the Assumption of Our Lady, with 2513 Christians, 160 children going to catechism, and 30 going to school.

RESIDENCE OF ALAMDALLE (*Alantalai.*)

Two leagues beyond Manapad is the Residence of Alamdalle, in which now the Father is busy building a church of stone, the people help him with great fervour.

Patron, St. Peter, Apostle; 1178 Christians; 140 children; 15 going to school.

RESIDENCE OF VIRANDAPATANAM.*

Two leagues from Alamdalle further to the east is the Residence of Virandapatnam. Between these two churches is the much renowned pagoda called Trichendur, a great place of pilgrimage for the Gentiles, who come from inland, and where is to be found the idol which the Paravers worshipped before becoming Christians. Now-a-days they do not even mention its name.

Patron, St. Thomas the Apostle, with 2220 Christians, 266 children attending the Christian doctrine, and 25 going to school. Nearly a league further is Combuturey: Patron St. Stephen, 200 Christians. This church is much resorted to by pilgrims, and with their offerings they are going to build a church of stone.

* Now Virapandiapatnam.

RESIDENCE OF PANICALLE.

One league and a half from Virandapatanam is Panicalle, which formerly was the chief town of the Fishery Coast. The Patron Saint of the church is the Nativity of Our Lady. There are 4000 Christians; 500 children attend the christian doctrine; 70 the school.

RESIDENCE OF TRICALUR.

Three leagues from Panicalle, in the country inland, is the Residence of Tricalur. The Patron of this Residence is St. Matthew. There are 500 Christians; 40 children daily attend the Christian doctrine. The Father of these Christians has much to do to cultivate them, as they are dispersed over an area from four to seven leagues in extent, in various villages of Gentiles, so that he is constantly journeying.

Besides the church of Tricalur, he has no other church properly so-called, but only a few small chapels with a Cross, where he says Mass, and in some places, not even chapels; but on his arrival he puts up a hut of foliage (*ramada*), and beneath says Mass, hears confessions and gives baptisms. The Christians belonging to this Residence and thus scattered over the country are 1301. In order the better to understand the labour of the Father, let us put down in order the villages in which he visits his Christians.

			Christians.
Near Tricalur, at Tirunagari are	...	...	30
At Xavaramangalam	...	...	25
At Mariachenati, patron St. Michael	...	...	160
One league west of Tricalur, Xivagundam†; Patron, Santiago	...	...	133
One league and a half further on, Managuarey (Manakarai); patron, St. Mary Magdalene	...	...	34

* Now Punikayal or Punikael.

† Now Strivaigundam.

One league and a half further on, is Vayopuram ; patron St. Francis Xavier	...	...	...	49
Two leagues further is Manacaru ; Patron St. Bartholomew				60
One league further is Paliam (Palayam?)*; Patron St. Mary	...	...	...	70
Five leagues from Paliam, to the North is Cayatarruf ; Patron Santiago	...	...	...	18
Three leagues from Paliam, to the east is Patamarei	...			22
Thence two leagues further, Viravanalur (<i>Veeravanallur</i>).				14
Thence three leagues further on, Chatupatur	...			65
Two leagues further on, Manarcoil	...	...		45
Then 6 leagues further, Arenapati ; Patron St. Peter	...			17
A big league further, Kenganalur	...	...		11
Two leagues from Manarcoil, Alari	...	...		65
Three leagues before Alari, Christvanalur ; Patron, St. Peter				17
From Tricalur, 5 leagues to the south, near the mountains, is Minkulam	...	...	...	7
Two leagues further, Marnavacurricchi	...	...		21
Three leagues further, Calacary (or Calacaru)	...			30
Atur	...	...		12
One league and a half further, Currumbur	...	...		7
Half a league further; Perur	...	...		12

There are, besides, many Christians scattered over the pagan country,

RESIDENCE OF CAILE VELHO (*Palaya Kayal*);†

Half a league further to the east from Panicalle is the Residence of Caile velho. The patron of the church is the Mother of God. 800 christians ; 150 children go daily to catechism.

* Now Palamcottah.

† Cajatarru is well known in Tinnevely as Kayattar or Kajetar.

‡ Literally, the old *Kayal*.

COLLEGE OF TUTUCURIN (*Tuticorin*.)

From Caile Velho the bay verges to the north*; three leagues and a half further on is Tuticorin, where we have the College of the Fishery Coast; for it is now-a-days the chief port of that Coast. There is a Residence with a Father in charge of all the Native Christians, and another to help him. This one resides in the College. The patron of the Residence is the Apostle St. Peter. There are 8270 Christians; 800 children go daily to christian doctrine. In the Portuguese School 25, in the school conducted in the language of the country, 155.

RESIDENCE OF VAIPAR.

Four leagues from Tuticorin to the North, is the Residence of Vaipar, whose Patron is the Assumption of Our Lady. 850 Christians; 140 children go daily to catechism; in the school, 15. A few years ago this Residence numbered more than 2000 souls.

RESIDENCE OF BEMBAR (*Vembar*).

Two leagues from Vaipar, nearly to the east, is the Residence of Vembar whose Patron is the Holy Ghost. 1300 Christians; 200 children daily attend the christian doctrine; in the school 10. Here end the villages of the Paravas.

RESIDENCE OF MADURE (*Madura*.)

Four days' journey from Bembar in the inland country, in the City of Madure, is a Residence belonging to the College of Tutucurin. There resides a Father dressed in black. The Patron of the church is the Mother of God. 100 Christians. Although this Father baptizes other neophytes who come to him for baptism, the chief reason of his stay in Madura, is to help the Fathers who are in charge of the Madura Mission by getting from the Coast what is necessary to them, and owing to his acquaintance with the chief personages of that Court (*fidalgos*), to put a stop to certain abuses of which the pagan officers who govern the Parava villages on the coast are guilty, in the name of the Madura Naique; for they (the Paravas) are subject to Madura.

* It is at Manapad that the bay turns to the North.

RESIDENCE OF PERIAPATANAM.

About two leagues* from Vembar to the east is the Residence of Periapatanam, the patron of which is the Purification of Our Lady. There are 350 Christians; 70 children daily attend the christian doctrine.

This Residence has the following annexed churches, over an area of seven leagues, as far as the famous pagoda of Ramanancor.†

CHURCHES.	PATRON.	CHRISTIANS.	CHILDREN.
Varucaru ‡	Santiago	450	70
Curicatuvti	Holy Cross	86	30
Atancarey	Holy Cross	80	...

The Christians of the two villages in the middle never suffer from famine, because in the woods where they live, divine Providence gives them, every month in the year, a kind of wild fruit with which they support themselves. Those Christians, not being on the sea-shore, and not living on the produce of the sea, are very rude, of a very low caste. Total of the Christians of the Residence of Periapatanam 966, and of the children 170.

Total of all the Residences subject to the College of Tuticorin 26218; of the children attending the christian doctrine, 2836.

ISLAND OF MANAR.

From Ramanancor 12 leagues to the east is the island of Manar, which is five leagues in length and about one in breadth. In this island we have five Residences, with five Fathers living in them. One of them is Superior, and immediately depends on the Father Provincial; he is at the same time the *Father* of the

* Periapatanam, now Muttupettai, is much more to the north-east of Vembar, and belongs to Ramnad.

† Ramanancor, now Rameswaram, in the island of Pamben,

‡ Vercadu in the Pamben island.

Christians in the name of His Majesty, to protect their rights in the ecclesiastical Court, as well as before the civil tribunal, which sits in the fortress of this island.

RESIDENCE OF THE PLACE OF THE CAREAS.

The Patron of this Residence is the Apostle St. Thomas, 1200 Christians; 120 children attend catechism, 25 the school. This Residence counted in better times above 1800 Christians*. Having failed in the past years to take part in the Pearl fishery on account of the little favour they found with the King's Officers, they little by little dwindled to their present number.

RESIDENCE OF SAN PEDRO.

The Patron of this Residence is St. Peter. 970 Christians; 150 children attend catechism, 22 the school.

RESIDENCE OF TOTAVALLY.

The Patron Saint is the Apostle St. Andrew. 430 Christians. They are the first who were baptised in this island in the time of St. Francis Xavier, and from among them were the 600, who died martyrs with the Prince and King of Jafanapatam. On account of them this island was called the island of martyrs.

RESIDENCE OF CARCEL.

The Patron of this Residence is Our Lady of Piedade. 2160 Christians; 130 children attend catechism; 30 go to school.

RESIDENCE OF OUR LADY OF GOOD SUCCESS.

The Patron of this Residence is Our Lady of Good Success. 490 Christians; 80 children go daily to catechism; 10 go to school. Annexed to it is the church of Taleimanar, at three leagues distance, at the extremity of the island. Patron St. Lawrence; 200 Christians; 50 children go daily to the Christian doctrine. Total of the Christians of this Residence, 690; of the whole island, 5450; of the children, 530.

COLLEGE OF COLOMBO IN THE ISLAND OF CEYLON.

This college is in charge of 11 Residences in the island, and sometimes more: some along the seashore, and others in the inland country. The latter give much work to the Fathers, both on account of the distance, and also of the dangers from elephants, tigers and bears, and also because they are adjoining the territory of the enemy, the Kingdom of Kandy. We must add also that the Cingalese—even Christians—are treacherous, inconstant, and ordinarily do not show very high esteem for our holy faith, although a few years ago seven of them gave their life rather than give up their faith.* This island is subject to the Portuguese over an area of 60 and odd leagues in length along the seashore, and about 40 in breadth inland. In this territory are found religious of four different orders: *viz.*, those of St. Francis, who were the first to enter it,—Our Fathers who were the second,—those of St. Augustine,—and those of St. Dominic who were the last. This territory is divided into 4 Provinces, which they call Corlas, and all begin from the city of Colombo as from their source and fountain-head. South of Colombo is the Corla or Dissava of Mature, where are the religious of St. Francis. Also to the south-east of Colombo is the Dissava of Sofragam, where are some religious of St. Augustin. To the north-east of Colombo begins the Dissava of the Four Corlas, where are some religious of St. Augustine. To the north of Colombo, and to the east begins the Dissava of the Seven Corlas, where our Fathers are. In all these four Provinces are found some religious of St. Francis, because they were the first to enter the island.

RESIDENCE OF MOROTO.†

Three leagues south of Colombo, along the sea-shore, is the residence of Moroto. Patron, St.* Michael. 200 Christians, 50 children attend the christian doctrine.

* This rather severe stricture may have been merited, nearly three centuries ago, when the Cingalese had scarcely begun to be converted. But now, we are told, they are very good Christians.

† Now Moratuwa, (arch, of Colombo).

RESIDENCE OF VERGAMPATI.*

Two leagues and a half east of Colombo, is the Residence of Vergampati. Patron, St. Francis Xavier; 800 Christians; 70 children.

RESIDENCE OF URGAMPALO.

Five leagues from Colombo, to the east, into the interior, is the residence of Urgampala. Patron Our Lady. 1000 Christians more or less in a space of three leagues; 100 children.

RESIDENCE OF MATIAGAMA.

Five leagues from Urgampala to the east is the residence of Matiagama, in the interior. It is the head of the 7 Corlas. Patron, the Assumption of Our Lady. 2000 Christians; 100 children. It extends over an area of 20 leagues, as far as the frontiers of Kandy; and although it has only two churches actually annexed, there is room for 30, and if peace is restored, Our Lord will allow the conversions to go apace in this Corla.

RESIDENCE OF CAYMEL.

From Matiagama, following the beach towards the north, we meet the Residence of Caimel. Patron, the Holy Magi. More than 1000 Christians; 150 children. This Residence is 6 leagues from Colombo, and extends over a league. Annexed to it is the Church of Tiavila. Patron, Our Lady. 400 Christians; 40 children.

MADAMPE.‡

This Residence of Madampe is about 4 leagues from Caymel, to the north. Patron, the Assumption of Our Lady. More than 1000 Christians; children 120. It extends over 4 leagues. Annexed to it are two churches, viz., Maravila§ 3 leagues from Caimel. Patron, St. Francis Xavier. It is a place where the Saint works many miracles. 600 Christians; 50 children. It

* Welgampita. (*Ibid*).

‡ Affiliated now to Mattacottuwa. (Arch, of Colombo).

§ Marawila. (*Ibid*).

covers an area of 2 leagues. The other church is Cataneri. Patron, St. Ambrose; Christians 200; children 30. One league and a half of area.

CHILAO (*Chilaw.*)

From Madampe to the north, along the sea-shore, is the Residence of Chilao. Patron, St. Peter. Upwards of 1000 Christians; 300 children; to school 50. Half a league in area. Annexed to it is the church of Anavilundana. Patron, Our Lady. 300 Christians; 40 children; it covers an area of 2 leagues, and is 2 leagues distant from Chilao.

MUNICERAM.

The Residence of Municeram is near Chilao in the inland. Patron, St. John the Baptist; 500 Christians, when the country is quiet; 100 children; annexed to it are three churches.

CHURCHES.	PATRONS.	CHRIS- TIANs.	CHIL- DREN.
Coculuye	Holy Cross	100	12
Valacheno	Do.	200	40
Chetur	Do.	150	20

These churches are within an area of 6 leagues.

ISLAND OF CALPETI.

From Chilao towards the north, along the sea-shore, is the island of Calpeti, with two Residences and two Fathers in charge of them. The first, Arezari; Patron, the Assumption of Our Lady; 400 Christians; 40 children; going to school, 17. Annexed to it is the church of Tatâya; Patron, SS. Peter and Paul, 450 Christians; 60 children.

* Katuneriya.

† Now Kalpitya.

RESIDENCE OF ETALY AT CALPETI.

Two leagues to the south of Tatâya, is the Residence of Etaly.* Patron, St. Francis Xavier; 100 Christians; 30 children.

Annexed to this Residence are the following Churches:—

CHURCHES.	PATRON.	CHRIS- TIANS.	CHIL- DREN.
Nolequilim	Holy Cross	33	5
Navelcaru	Assumption of Our Lady	100	20
Maripo, 4 leagues from Navelcaru,	Holy Cross	50	6

Nearer to Etaly, in several villages a few Christians: *viz.*, at Telle 30, at Palicure 40, at Cureçure 18, with 5 children. Near Navelcaru, at Tetapuli,† 28. At Puldevael, Christians 50, children 10, at school 4. To this Residence belongs the church of the Presentation, which is on the continent, in front of Calpeti. Patron, St. Francis Xavier; 400 Christians; 50 children. This Residence extends over 8 leagues and includes 16 aldeas. The Father of this Residence is constantly going from church to church, and in great danger, on account of the many elephants, tigers and bears, and of the hostile Cingalese who roam through these woods. The total of the Christians belonging to the College of Colombo is 11,149, and that of the children who go to catechism 1,420.

COLLEGE OF JAFANAPATAM AND ITS RESIDENCES.

The College of Jafanapatam has 12 Residences with 12 Fathers attached to them. The Fathers have to undergo great fatigues in the administration of this Mission, because the Christians do not live together in villages, but are scattered through cocoa-tree plantations (Palmares). The Fathers apply

* Etale.

† Tettapalai.

themselves with great zeal to the cultivation of these new Christians; yet they surpass themselves in the care they take to teach the young generation. It is a matter for consolation to see how they (the children) learn the mysteries of our holy faith and are able to recite the catechism and many other prayers, which the Fathers have translated into their tongue. In general, all these Christians have great respect for the Fathers, on account of the example of their life, of their zeal for souls, and of the protection they afford them in their troubles with the officers of the King.

Besides these 12 Residences, the Fathers are in charge of the territory known as Vanny, where there are about 1000 souls, without church, properly so called, although the Fathers several times preached Missions there, which gave great glory to God. But now for five years it is no longer possible to do so. Beginning by the Residence which is nearer to the Hill country, we have the

RESIDENCES

RESIDENCES	PATRON.	CHRIS- TIAN.	CHIL- DREN.	TO SCHOOL.
Cutandaculam,	St. Michael.	2538	197	...
Palle,	A beautiful Crucifix, which is a source of consolation to the Christians of those woods.	1637	208	27
Tambamma,	Nativity of Our Lady	2614	516	45.
Mugamalle,	All Saints	2000	200	15
Achivelli,	Holy Ghost	2500	600	50
Mailatty,	Our Lady of Angels	2985	400	90
Telipulle,	This is the principal Residence of the kingdom of Jafanapatam.			
	St. Peter and St. Paul	4660	664	200

RESIDENCES.	PATRON	CHRIS- TIAN.	CHIL- DREN.	To SCHOOL.
Malagam,	Our Father St. Ignatius	3222	500	150
Panditiripu,	Our Lady of Remedies	2627	375	100
Changane,	The Holy Trinity	3140	477	123
Vatucote,	The Assumption of Our Lady	2624	250	50

The above churches are enumerated from East to West; they stand on the continent to the North of Jafanapatam.

Facing Vatucote is the

island of **Cardiva**. Our Lady of Remedies 1740 227 52

Total of the Christians belonging to the College of Jaffanapatnam 52,287, besides about 10,000* who live in the Hill country of Vanny. Children attending catechism, 4,624†

COLLEGE OF SAN THOMÉ.

From the island of Cardiva we cross the sea to reach the opposite coast, that of Choromandel, and with a good wind, we may enter the port of Negapatam after one day of navigation. In that city we have a College, but with no Residence subject to it. From Negapatam, following the coast northwards, with a favourable wind, after two days of navigation, we reach the Port of San Thomé; which is named by the natives Maylapur. In this College we have a Father who is called the Father of the Christians, appointed by His Majesty. Through the zeal and industry of this Father, there are about 20 baptisms of adults, yearly, among the Gentiles who come from inland. There is no provision of

* This is a mistake: it is 1000; see above.

† There has been a fall in the number of Christians of the Jaffna kingdom, owing to the wars between the Portuguese and the King of Kandy. In the year 1628 there were more than 50,000, belonging to 16 Residences. In the year 1640 their number had dwindled to 23720.

His Majesty for the support of these catechumens; yet the Fathers manage to support them. Besides, the College has the charge of the church named Madre de Deus; and a Father lives there, outside of the walls of the city. No allowance is made by the King for his support; nor do the Christians give any alms for that purpose. It is the College that supplies him with all the necessities of life, and pays the expenses for the service of the Altar. This College had several churches annexed to it on the Choromandel coast, from Negapatam to San Thomé; but after the arrival of the Dutch, they were all lost; and at present it has only that of Madre de Deus.*

RESIDENCE OF MADRE DE DEUS.

The Patron of this church is the Mother of God. The church is much resorted to both by the Portuguese and the natives of the land. People resort to it as to a place of devotion; there is a very beautiful statue of Our Lady, of a goodly size. The number of Christians exceeds 1700; 200 children attend catechism, and 12 the school. A pagan, by his will, left to his heirs the obligation of paying certain rent in order that every Saturday they should send rushes to strew the church of Our Lady: a custom which is kept even now-a-days.

MISSION OF MADURA.

The Superior of this Mission depends immediately on the Father Provincial. There are at present 4 Fathers there, two who take care of the Brahmins and other high caste people, and two others who take care of the low castes. These two last-named Fathers do not profess to be of a low caste, nor do they behave as such; so that they are allowed also to deal with the noble castes. It is impossible that the low castes and the high castes be united together in a place of worship; nor can it be question of such a thing in these kingdoms. Not even in a private house can they be together. It is for that reason, that the

* The churches alluded to were Tranquebar, Porto Novo, Devadapatnam, and Pulicat to the North,

Fathers, by an inspiration of the Holy Ghost, invented the profession of Pandarams, to remedy the inconveniences under which the low castes were labouring. It is true that the ones and the others, the low and the high, are well aware that the religion is the same, and those of low caste, indeed, while living in paganism, were so much despised that they were not allowed to worship in public, and had no Masters to teach them religion, unless they were taken from the low castes; by becoming Christians, besides the honour they receive from adopting our holy faith, they can assemble in the churches which are places of worship; which is an additional distinction for them: and they have got Masters of the law, who are not like themselves of low caste, but belong to an honourable caste, *viz.*, that of the Vellalas, such as the Pandaram Fathers profess to be; a thing very glorious to them, no doubt, and which has never been seen till now in these kingdoms.

RESIDENCE OF THE BRAHMIN FATHERS, AT MADURA.

The Residence of Madura has for its patron the Ressurrection of Our Lord, with the title of Jesus. There are around the church and in some other villages of the neighbourhood, within an area of 5 leagues, 300 Christians; 10 leagues from Madura southwards, 20 Christians. That is all that concerns the Residence of the Fathers who profess to be Brahmins.

RESIDENCE OF THE BRAHMIN FATHERS AT TRISERAPALLI.*

Twenty leagues from Madura in a northern direction is the city of Triserapalli, where the Fathers have a church for the Brahmins and high caste people; there are 350 Christians. Twenty-two leagues from Triserapalli, to the West, is the city of Iroru,† where they have an oratory in which the Father can say Mass, when he passes there. There are 24 Christians. In several surrounding villages, within a space of 8 leagues, there

* Now Trichinopoly.

† We suppose it means Erode, in the diocese of Coimbatore, 50 miles to the west of Trichinopoly.

are 141 Christians. From Iruru, 6 leagues to the west, is the Province of Satiangalam, tributary of the King of Madura, and in a small place where the Father resides now, he has 73 Christians. On the other side of a very large river* which is hard by, there are 100 Christians. In various villages of the neighbourhood, within a space of 6 leagues, there are also more than 100 Christians.

From Triserapalli, two days' journey to the east, is the Kingdom of Tanjore, where a new Mission has just been started. The Christians are already over 100. So that, the Christians that properly belong to the Brahmin Fathers are over 1000 in the space of a few years, when it should be remembered that within 30 years, they had at the utmost reached 500.

RESIDENCE OF THE PANDARAM FATHERS AT TRISERAPALLI.

The Pandara Fathers have built in that city a church dedicated to the Saviour. Belonging to it and scattered in the neighbouring villages, there are 1,633 Christians, more or less. When the Brahmin Father is not in his church, his Christians come to the church of the Pandara Father, who is ordinarily there. Thence for him a no small increase of work. From Triserapalli, 20 leagues to the south, as I said in passing, in Madura, there are 130 Christians†; in Tanjaour, 350. From Triserapalli to the west, a two days' journey, at Caruur, (Karur) there are 230 Christians, more or less : four days' journey to the west of Caruur, in the city of Satiangalam, there are 627 Christians. From Triserapalli to the north, or 6 days' journey, in the kingdom and city of Ginja,‡ there are 5 new Christians ; they are the first who were converted from that kingdom. A Pandara Father is constantly touring through cities and kingdoms, always on foot, with much fatigue, as he has no companion.

* The Cavery, like most Indian rivers, carrying much water in the rainy season ; but nearly dry, the remainder of the year, from December to June.

† Of low caste.

‡ Ginjee, the ancient capital of the Kingdom of that name, 41 miles N. W. of Pondicherry.

For, the only one he has, has to be always present at Triserapalli. So, the Christians who are in the charge of these two Pandara Fathers exceed 2,500; the Christians in the charge of the Brahmin Fathers are over 1,000; it is therefore a total of upwards 3,500 Christians.

CHRISTIANITY IN PEGU.

From the Port of Mailapur or city of San Thomé, an 8 days' navigation to the east, bending somewhat to the north, brings you to the Port of Siriam, the chief town of the kingdom of Pegu. The King of Ava having waged war against the king of Pegu, conquered the whole kingdom, captured the fortress that there was in the Port of Siriam,* the captain of which was a Portuguese, and carried away with him into his kingdom of Ava a great number of Portuguese and of native Christians, and ordered that in the kingdom of Pegu the fields should not be sown for the space of seven years. This order was carried out. Having reached the town of Ava, which gives its name to the kingdom, the King scattered all the Christians, white and native, throughout his dominions, for fear of them. Prisoners with them were one of our Fathers, and a secular Priest. This Priest having died, the Father remained alone with all the work to his charge.

From Siriam, a seaport, the chief town of Pegu, whence the Christians were carried away to Ava, there are 170 leagues. The journey can be performed by land, or by water on a river called Ganga, an arm of the Ganges.† For the space of 30 years there were not more in that Mission than 3 churches. But five years ago, a Father who went to stay with the Father already there,‡ built five more, the better to cultivate the Christians.

* This took place in 1613, and this important event is mentioned in the *Litteræ annuæ* of 1615.

† Anybody acquainted with geography knows that the Ganges is very far from Pegu. It was not generally known in those days.

‡ Father Manuel Fonseca had been a prisoner in Ava since 1613, when in 1639, Father Denis Antunez, volunteered to go to take his place. He reached Ava safely; but Father Manuel Fonscea, refused to come back and chose to stay in captivity up to his death, which occurred between 1648 and 1654.

These contribute to some extent to the upkeep of their churches and to the support of the Father, and are asking him for more churches. The Fathers there, are held in high esteem, both by Christians and Gentiles. But among the latter, very few ask for baptism; the cause of it may be the want of Fathers residing habitually in these churches, around which the pagans themselves dwell.

The area these two Fathers have to travel over, for the administration of the Christians, is about 70 leagues. Both reside in Ava, and visit the Christians in turn. The churches they have in their charge, are scattered as follows: At Ava, the patron is Our Lady of Hope, (and with good reason, because they hope to have many conversions in that kingdom, the chief town of which is Ava, the head-quarters of the present King); 150 Christians, within a space of one league. To the south of Ava is Nabaca, at a distance of 30 leagues; patron, St. John the Baptist; 300 Christians living all together. Seven leagues to the north of Nabaca, is Latora; patron, the Assumption of Our Lady; 400 Christians, all together. They have a House of mercy (Misericordia) and a Procurator (Proveedor). From Latora to the north, 50 leagues distant from Ava, is Tabayam; patron, Our Lady of the Rosary; 400 Christians in a district of two leagues. From Tababayam, 20 leagues to the east, is Machobo; patron, the Holy Cross; 70 Christians together. From Machobe, 4 leagues further to the east, is Alam; patron, Our Lady of Guadalupe; 60 Christians together. From Alam, 4 leagues further to the east, is Sikim; patron, Our Lady of the Amparo or Succour; 200 Christians in a district of two leagues. From Sikim, 5 leagues to the south, is Singuen; patron, St. Francis Xavier; 50 Christians together. From Singuen to Ava, the distance is 20 leagues. Total of the Christians of that Mission, 1730; although the Father writes just now from there, that they exceed 2,000.

MISSION OF MOLUCO (*Moluccas*).

The principal house of this Mission is that of Ternate, to which are annexed all the other residences. In these latter years we received no information from that Mission, and much less since 1640. What was going on in the previous years is as follows :—

In Ternate, which is the principal house and the headquarters of the Superior of the whole Mission, the number of native Christians was about 1,000, most of whom had come from the island of the Moor. From Ternate to Tidor, the distance is 5 leagues by sea. *There used to be then a Father to take care of the native Christians, as well as of the garrison in the fortress.* From Ternate to Tolo, the distance is 20 leagues by sea. There were then two Fathers who were in charge of the native Christians ; who exceeded 3,000 souls, and of the soldiers of the garrison, numbering 100.

From Ternate to Morata, the distance is 30 leagues. There, two Fathers were in charge of 3 churches. The whole island is inhabited by Christians ; but I do not know their exact number. In the island of the kingdom of Zeilolo, there always was a Father in charge of the native Christians and of the few soldiers of the garrison.

From Ternate to the island of Bachdo the distance is 20 leagues. There were many Christians in that island, one of them being the Brother of the King ; two Fathers were in charge of more than 2,000 Christians. From Ternate to the island of Siam, the distance is about 40 leagues ; the whole island is Christian, including the King himself ; and this Mission is very ancient. There were two Fathers with the care of more than 3,000 Christians.

From Ternate to Manados, the distance by sea is about 30 leagues ; the King is Christian and is called Dom Fernando. There are more than 500 Christians, and they belong to the

upper class of the Kingdom, who mostly were converted more than 60 years ago. Three Fathers used to reside in that Christian centre. Total of the Christians in the Moluccas 12,600.

MISSION OF BENGALA (*Bengal.*)

There are four Fathers in the Bengal Mission. One of them is Superior; the others exercise themselves in the ordinary ministries of the Society, both among the Portuguese and the Native Christians. They set out sometimes to give Missions, very glorious to God.

Total of the Christians in the Missions of this Province, and in the charge of the Fathers, 122,859, not including the 80,000 of the Serra, among which the Fathers preach Missions.

By order of Father Provincial

The unworthy son of Y. P.

ANDREW LOPEZ.





St. J. C. Press, Trichy.